

THE BUDDHIST



DECEMBER, 1959

Vol. XXX

No. 8

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THE BUDDHIST

(Organ of the Colombo Young Men's Buddhist Association)

“Sīla Paññānato Jayam”



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THE SASANA REPORT

WHEREVER there is a public clamour that some great wrong be righted or that some particular problem be investigated the Government of this country invariably evades its obligations by the simple expedient of appointing a Commission. That is the easiest way of salving conscience and shelving action. The libraries of this country are stocked with the records of good intentions which remain at the stage of good intentions and what is more with the voluminous records of data on which these good intentions are based.

We trust that a similar fate will not befall the report of the Sasana Commission which was appointed by the Governor-General on March 4, 1957, for the purpose of recommending ways and means of implementing the more important recommendation contained in the unofficial Buddhist Commission's report: The Commission, composed as it was of able men, removed from the party and partisan arena, has dealt with a number of issues which have so far baffled the empirical politician.

The report bears evidence of scientific investigation and is compelling enough to demand immediate action even by the present Government which appears to be so pre-occupied with problems of its own creation and its own continuance in office that it has no time to devote to the large issues of human life such as State Education, Religion and the Revitalisation of the Sangha, so admirably dealt with by the Commission.

It is a matter for regret—at least by the Buddhist section of the Community—that the Governor-General in his supreme wisdom did not release the report when the late Premier, Mr. S. W. R. D. Bandaranaike, was alive. Had Mr. Bandaranaike read this report, his keen, enquiring and Oxford-trained mind would have been impressed by at least four recommendations made by the Commission.

First, he would have realised the supreme folly of encouraging or even permitting the Bhikkhus to enter the arena of party politics and seeking their advice at Cabinet level or invoking their aid on guidance in Governmental matters. He may have set his face against regarding Bhikkhus as his political patrons and protectors and may have seen the necessity to restrict the Bhikkhus to their legitimate functions, sheltered from the pressures of party politics.

Secondly, he would have seen the danger both to the Sangha and the Buddhist community of employing Bhikkhus in any salaried post. The possession of money, even its handling was strictly forbidden by the Buddha. The reason for this injunction is not far to seek. The desire for money leads to worldliness, grossness and all the evils that worldliness connotes. The possession of money by a Bhikkhu is intrinsically wrong. How can, what is intrinsically wrong become right because the money to the Bhikkhu is paid by Government?

Thirdly, he would have seen the futility of expecting a high standard of morality or any morality at all from Bhikkhus charged with the administration of Buddhist temporalities. Such Bhikkhus renounce the world in order to acquire more of the world. Why should they tread the Noble Eightfold Path when there is a rosy path before them that leads to fame and opulence and worldly influence? Mr. Bandaranaike would have realised the urgency of the need to enact legislation effectually preventing a Bhikkhu from administering temple lands and temple funds.

Fourthly, his logical analytical mind would have seen how even the unanswerable case made out by the Commission for a useful system of state schools is not so strong as that made out by his own colleague Mr. W. Dahanayake in the State Council when he thundered against the Denominational Schools: “*The Denominational Schools have had their day. They must cease to be for they are now an anachronism. They serve no purpose and must be consigned to the limbo of forgotten things*,” said Mr. Wijayananda Dahanayake in polished periods that would have done credit to Cicero himself. How is it that this doughty champion of a unified system of State Schools has now become a vassal of reactionaries and of the enemies of Buddhism?

How is it that he is now become a ghost of his former self? Is he intoxicated with power or has he succumbed to the fulsome praise lavished on him by the Christian

missionaries who see in an unified system of State Schools the end of their domination in this country? We have no illusions about the Hon. Mr. W. Dahanayake, the Prime Minister. We can already see him bowing his lowly head in the direction of Malwatte and Asgiriya Viharas, the two citadels of Reaction, and invoking their guidance when it comes to a matter of implementing the recommendations of the Sasana Commission.

We can already see him invoking the pernicious and mischievous

clause known as Section 29D of the Constitution for defeating the report of the Sasana Commission on this all important matter. We can see him making use of his wide power to perpetuate the subservience of Buddhists, to Christian missionary enterprise which was aided by a Colonial Government. But we warn the Hon. Mr. W. Dahanayake that the Buddhists cannot be fooled for all time and that they will with one voice demand that the main recommendation of the Sasana Commission be implemented before the

Government goes out of office by the effluxion of time or as it seems today much earlier. The implementation of these recommendations is the acid test by which Mr. Dahanayake and his Cabinet colleagues will be judged by the people of the country.

Woe unto those Pharisees and Hypocrites who drest in brief authority strut about the stage and make use of the semblance and trappings of democracy for destroying the substance of democracy and defeating the known wishes of the people.

WHAT THE BUDDHA TAUGHT

By His Excellency Dr. G. P. MALALASEKERA,

Moscow.

THE teaching of the Buddha is a teaching of actuality. It leads to the comprehension of actuality (*yatha-bhuta-nana-dassana*). It is obviously a teaching for all times, with a message for all times. In fact, the Buddha himself described it as such, calling it *akalika*. Thus it is that, although the Dhamma is now 2,500 years old, it remains as fresh and young as actuality itself.

We are told that repentance (*vippatisara*), which is living in the past, although it is supposed to function as a breaking with the past, is an unhealthy mental state. Where, for many, the capacity for repentance forms a basis of morality, but not unfrequently leads to excess of self-control which is self-mortification, it is seen in Buddhism as a state of morbidity which paves the way to expiration, prayer, sacrifice, all of which are totally alien to the Buddha's view, like the concept of "sin" itself.

The Buddha's teaching is not one for the future either, for it does not, as many other religions do, make of this life a preparatory school for a future life. Buddhism does not believe in virtue as a means to happiness, for virtue, when it is degraded to the level of barter for some speculative future bliss, is not worthy of the name of right behaviour (*sila*). Certainly the Buddha does not deny either the past or a future, but they are only of interest in so far as they are related to the present. As the present is a result of the past, so the future will be a result of the present. As in the present we are reaping the fruits of

seeds sown in the past, so in the future we shall once more reap the fruits of our present activity. The past, therefore, has become the present and the future is also here in the embryonic state of our actions. Our sole concern, accordingly, is with the present. For, in the present we re-live the past; in the present we mould the future.

And thus the message of the Buddha is a message for today. And that means a message of responsibility, for we are carrying the burden of the past which has become our present. It also means a message of *alertness*, for we are preparing the future in our present.

Responsibility for the past!

It has become an easy escape to lay the full blame for the present chaotic state of world-affairs at the door of those who have gone before. That is the attitude of the coward. But the teaching of actuality tells us that this is *our* world, that we are born in these conditions, not because we are produced by them, but because our accumulated Karma, *i.e.* our character, has found in this present world the best and most suitable environment to give expression to its tendencies. It is not the springtime which produces flowers, but the tree gives forth its blossoms when springtime calls.

The world then as we find it, is *our* world, and the evil in society is but the external expression of the evil in the individual mind. The reform of this world cannot, therefore, be done by legislation, by jail

and judgment, just as health cannot be obtained in hospitals. These institutions deal with symptoms; they lock up behind steel bars the murderous body of a criminal; they bandage the wound inflicted during a drunkards' brawl. But the mind which produced these evil actions remains unattended. And worse than that, such minds are reproduced over and over again by the present state of society of which you and I form part, to which you and I contribute, and for which, therefore, you and I are responsible.

It is our refusal to be responsible for the present which has resulted in the victims of society being ejected which has resulted in those victims grouping themselves together in a natural tendency of self-preservation, whereby they form an organised threat of resistance to the smooth flow of life.

This grouping together of the forces of bitterness and hate is seen nowadays in all spheres of life. Trade-unions are no longer content with standing for the just rights of the workers. Frequently their leaders abuse the power invested in them by the confidence of the members, for the purpose of promotion of selfish interests, name and fame. On a larger scale this is repeated by nations forming international power-blocks which have only one aim: to oppose. We witness these things happenings in the world around us, and we condemn them. But are we aware that we ourselves are guiding our private lives along the very same lines, based on identical principles?

An individual's life has become a life of opposition. Gone are the times when man had leisure and pleasure to sit at the feet of his Master to listen, when man had time to stand and stare, to sit and think, to question and to understand. Instead, in this wild rush for enjoyment of the bodily senses the mind is starved, the faculty of investigation is dulled, the wider perspective of the process of life is lost sight of, for the sole purpose of self-gratification, self-indulgence, self-glorification. This leads inevitably to egotism, isolation and opposition within the family circle and in external individual contacts.

From this kind of contact arises the sense of "I", and from this again arises all craving, the cause of conflict (*phassa-paccaya vedana, vedana-paccaya tanha*).

This is the teaching of the Buddha, but not the end thereof. For, the Buddha was not content with pointing out the evil in existence, but rather the deliverance therefrom.

"One thing only do I teach:
Woe and how its end is to reach."

"*Dukkhaṃ eva Pannapemi
dukkhaṃ ca nirodham.*"

The solution of the problem of conflict lies obviously in the solution of the "I"-complex. Any would-be world-reformer must begin, as the Buddha did, with the self. The concept of self is the basis of the world-concept, for, the family, society, the world, are but extensions of the self. As I am, so the world will be. And if there is no conflict within myself, I shall not be in conflict with the world either. But this conflict within myself cannot be appeased by either suppression in self-mortification, or by yielding to it in self-indulgence. It is through understanding of the nature of self, of society, of good and evil, of the world, that all conflicts are solved and dissolved.

Having shouldered the responsibility of the present chaos, there remains the understanding of each individual's part therein, which will bring the inevitable solution to the problem.

Here the Buddha's teaching is not that of salvation of an individual soul, but a salvation from a delusion of individuality (*sakkaya-diṭṭhi*), which delusion has led and will lead again to opposition and conflict. The Buddha's teaching of no-self (*anatta*) is unique in the world history of religion and philosophy.

It was the discovery of the non-existence of an individual entity as a permanent soul which made Siddhattha Gotama on that night of supreme enlightenment realise the futility of both extremes of self-indulgence and self-mortification. It was the discovery of the Middle Path of No-Self.

And that is the Message of the Buddha, given to the World 2,500 years ago, applicable to our present world and suitable for future generations as well, as long as human nature does not understand itself. Through right understanding will come right thinking. And with right thinking will come right living with right effort and action, in speech and deed, through right awareness and concentration. This Noble Eightfold Path, the Buddha's Middle Path without a self, is not a path so much of achievement, as of realisation, which can only dawn in full alertness to what is.

Alertness to what is, or in the Buddha's terminology: to understand and see things and events in their real nature (*yatha-bhutanana-dassana*). How simple to see what is! And yet how difficult for most; how impossible for some!

What will happen if we begin to see things as they are? What will happen if we begin to understand that the "good reasons" we have for a certain way of conduct, are not the "real reasons", when most of our actions begin to show themselves up as inspired by inflated self-esteem, fear of being discovered by others, motives of public opinion, fear of consequences, all of which suppress our direct and simple understanding and substitute convenient reasons?

When in alertness we begin to discover our real little "ego" behind our public actions, our official status, our substantial bank-balance, we shall also begin to see and understand life in its true relationship. In alertness, our conventional life will prove more and more to be "death's other kingdom", to use the expression of T. S. Eliot. And with that knowledge we might spring to life, shake off tinsel and masks, and begin to live!

The Buddha's message is not one of hope, not one of Good Tidings, not of salvation, but of self-reliance and of self-understanding. By oneself one has to understand one's own nature; and in the full understanding thereof, the basis for self-isolation and conflict will have become dissolved.

This can be done only through constant alertness. In watchfulness and mindfulness the inner motives of our actions can be understood. The hypocrisy of a life of self-deceit will become impossible to a mind which is alert. Actions will no longer be conditioned by intentions and motives, but will arise from the understanding of the necessity of action. A motivated action is an incomplete action even if the motive is good and pure. But an action risen from the understanding of its need will be a perfect action in which the will of self (*cetana*) has no place.

Such is the selfless character of the follower of the Buddha's teaching that by living fully in the present he is wide awake to his responsibility, to his contribution towards the welfare of all. It may not always be a positive contribution, for in the Buddha's teaching the practice of avoidance is of great importance. The teaching of non-violence (*ahimsa*) is the natural consequence for a mind which has no conflict. And non-violence is a message of specific significance to the world at present, where, under the guise of scientific research, large-scale preparations are being made which, if put into practice, can only lead to wholesale destruction. Every individual wants peace, and yet the world is marching towards war. No international conferences, no agreements on disarmament, no peace-treaties will be able to prevent this universal catastrophe, until and unless the individual who wants peace is also prepared to walk the path of peace within himself.

Peace, happiness, security, are all very relative terms and will never constitute true and lasting peace, if the individual seeks his own happiness at the cost of others. The search for security in peace is not peace but fear; and fear results in self-isolation and opposition which lead to conflict and never to peace. Hence non-violence must grow within oneself from the understanding of mutual relationship. And so here again we turn round to understanding which is, throughout, the basis of the Buddha's teaching.

His message then may be summed up: that through the understanding of ourselves we may also understand one another and be at peace with all. The problems and the conflicts we are faced with in this world are all man-made, are not inherent in the nature of the world or of man, and they can, therefore, be dissolved by

man himself. But as long as man is a problem to himself, as long as he has his conflicts within him, as long as he remains the complex he is and refuses to be dissolved in the simple stream of life, all his actions will be resisting his own nature, disturbing his own peace of mind and his peaceful co-existence in the family, society and the world at large.

This conflict is called by the Buddha "*dukkha*" and it is universal. It is the pain in my body, the grief in my mind, the sorrow in my heart, the feelings of antipathy for all that does not agree with me; it is the problem-child at home, the reactions of any unhappy relationship in the family, lack of trust,

daily and constant fear of insecurity, association with incongruous characters in the office or at work, need which has outgrown itself and become greed, painful adjustment after wriggling into a position, acknowledgement of recognition of merit not forthcoming, ambition unfulfilled. All this is on the individual level, and it is repeated on the social level in class and race distinction, through the individual identifying himself with the group, the class, the political party, the religion, the nation. And then, once more it is repeated on the international level with tariff and customs restrictions, alignment of power-blocks, racial distinctions and segregations, ideological and cold wars, bloodshed and destruction!

That is life, which is conflict.

And the conflict is there and will be there, as long as the complex in the individual is not solved.

This is the teaching of the Buddha, given to the world more than 2,500 years ago, of equal and even greater importance today, as his message goes to the very root of the problem in the complex individual mind-process. His teaching of deliverance is not an Utopia of blissful joy and leisure. But in the cessation of the conflict (*dukkha-nirodha*) there is the supreme good where all delusion will have vanished, where actuality will have cleared into the realisation of *Nibbana*.

RELIGIOUS FREEDOM IN CHINA

By BHIKKHU AMRITANANDA,

Nepal.

MY tour of China for more than two months firmly convinced me that there is genuine freedom of religious belief in China. I visited dozens of monasteries in North-East, North and East China before leaving Peking by air today to visit first the Mongolian People's Republic and then the Soviet Union.

I have had personal contacts with hundreds of Chinese monks and I have seen that they have a normal religious life with morning and evening services during which they recite sutras.

Before I came to China I had heard many rumours about the lack of religion and monasteries in New China. Very recently I learned that the U.S. delegate to the United Nations had alleged that there was no "religious freedom" in China. This is out and out slander. I have compared what I have personally seen in China with these outside rumours and the facts are completely different. I am surprised to find that these people fabricated and spread such completely groundless rumours.

I arrived in Peking as the leader of the Nepalese Buddhist Delegation. Later, I went for a short visit to the Vietnam Democratic Republic and the other members of the delegation returned home. I resumed my tour of China after my Vietnam tour.

Because of the Chinese Government's policy on religion, all religious believers enjoyed equal social status in every field with all the other people of the country. Before liberation, this was unimaginable. I know myself that before liberation, the monks in China lived a beggar's life, going to the home of wealthy people to recite sutras for a bowl of food. Today their life is secure and they have the time to study and do research into Buddhist teaching. They have organised themselves in a national organisation—The Chinese Buddhists' Association. They are interested not only in Mahayana to which they belong but in Theravada to which we Nepalese Buddhists belong. They have invited me to give lectures. I have also seen with my own eyes that old temples which were neglected for a long time before liberation have now been repaired and restored.

Some people make a career of fabricating rumours. They have created a very wrong notion outside that the Chinese Communist Party attacks religion. They can only deceive some people who have never been to China, but not those of us who have visited China. It is true that the Communist Party does not encourage religion, just as we Buddhists do not encourage people to believe in other religions. But the Communist Party has never forced any one to forsake his religion and

the people have complete freedom of choice in this matter.

I really cannot understand the American point of view when they keep repeating the slander that there is "no religious freedom" in New China. I do not know what do they mean by "religious freedom". Does it mean such "freedom" as the ordinary lamas in Tibet "enjoyed" under the former Tibet local government when they were the slaves and servants of a handful of rulers?

During my visit to the U.S. I noted that certain circles tried to spread a fear of Communism, slanders against New China, and contempt for the Asian people. This left no good impression on me at all. There must be something wrong in the dirty mind of those who always fear something.

Like all those who have visited China, I have been profoundly moved by the enthusiasm with which the Chinese people are building their country and the high speed of China's construction. Some people outside China slander such enthusiasm as "forced labour" or "slave labour", this is utter fabrication. The awakened Chinese people want to build up their own country at a marvellous speed, no one can force them not to do so.

In personal talks with Chinese workers I asked them why they were so enthusiastic in their work and

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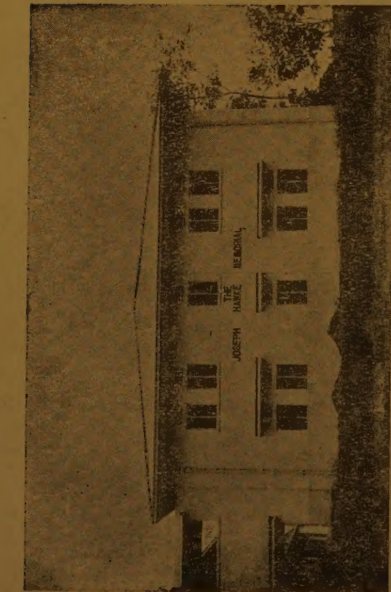
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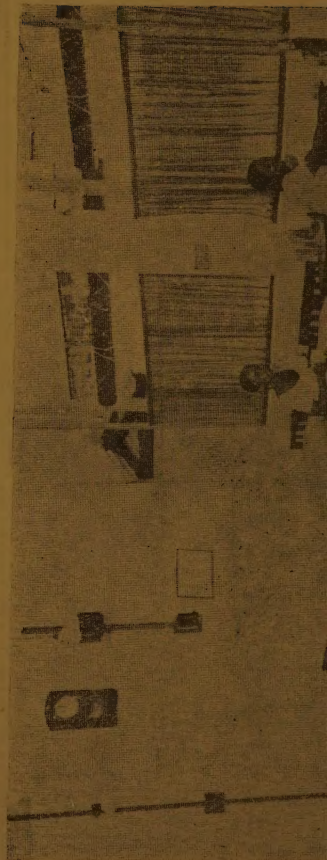
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- (b) The building of two beautiful convalescent homes - free of all



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Signature.

the workers told me that they were working to build their own motherland, for the happiness of themselves and generations to come and not for the interest of a few people as they did before liberation. Unlike in pre-liberation days, they no longer worry about their livelihood and the education of their children. They now lead a happy life. With great pride, they told me that state power is in their own hands. With such

highly conscious people everything can be done, without exercising any force. What is more, you would find it impossible to force them not to work so consciously. This would probably be difficult to understand by people in countries where the only motive in working was to keep body and soul together and not work for their ideals.

My current visit to China has removed all the doubts I had about

New China before I came here. One must use reason and not believe in rumours.

Note by Editor : Personally we support what Bhikkhu says about religious worship in People's China from what we ourselves saw. We saw temples renovated at Government expense. We saw crowds worshipping at temples, churches and mosques. At least we could say that in People's China it is no crime to be a Buddhist !

BHIKKHUS WHO LEAD LAY LIVES

By SRAMANERA JIVAKA

RECENT events in Ceylon must have caused many people to stop and think ; not a bad thing in itself, as customs grow up and become established chiefly through lack of thought about where they may lead in the beginning.

In my last two articles, *Begging in the Modern World* and *Sramaneras and Bhikkhus*, I examined the modern position of mendicancy and the current methods by which people are admitted to the *pabbajja* and *upasampada* ordinations, offering constructive criticism to meet the crisis through which Buddhism is passing.

Since those articles were written tragedy has hit Ceylon. The death of a man in itself is unimportant : as the Buddha said : " Men must die, but if you, Ananda, ask . . . " Death is something Buddhism trains its adherents to meet, unlike other religions, for it teaches detachment from all ties, hard though such teaching is,—yet it comes from the Buddha Himself. And all those who have been themselves bereaved must feel for those who are left behind. But the greater tragedy was that the taker of life was alleged to be a monk of the Buddha.

While the case itself is *sub judice* no more can be said about it. But the question of bhikkhus taking an active part in politics can and should be examined openly. This matter has also been raised in the Press. Indeed, one Indian paper reported that the suggestion had been made that censorship had been applied at the instigation of the Sangha to prevent a public outcry against monks taking part in politics. Although this was denied officially, yet that it should have been made is interesting.

Once again it is necessary to recall the purpose of becoming a bhikkhu which seems, in modern times, to have been forgotten. The Buddha founded His Order to enable men to leave the world and its cares and take up a life of renunciation and meditation for the purpose of Enlightenment to " obtain that prize for which almsmen go forth from home to homelessness ". (Majj.Nk. *ubique*) and to spread the Dharma when they themselves were sufficiently well versed in it. Even eating time was cut down to a minimum for the purpose of allowing more time for meditation and study, as well as to prevent undue imposition on the laity, and sleeping was reduced to four hours of the middle watch for the same reason. The restrictions in the Vinaya on various possessions were to prevent tempting attractions keeping monks' minds fixed on the things of the world and so binding his fetters still tighter and distracting his thoughts from things of True Importance. Hence also the ban on watching dancing, shows and taking parts in concerts.

How far is this spirit of the Sangha, as the Buddha envisaged it, still being kept ? How far are His ideas being followed by the modern members ? Dare one ask : Is it being kept at all ? There are the saints in every religious order, naturally, those who have seen Truth and who live in accordance with it, in self-discipline and devotion. But what percentage of the Sangha is made up of these ?

What exactly is the state of affairs today ? It will be necessary to recapitulate a little of what has been written before. Bhikkhus lead laymen's lives as undergraduates in universities ; they lead laymen's

lives as professors, lecturers and schoolmasters, and apparently also as medical practitioners ; taking payment and accumulating private bank balances. They listen to music and shows on the radios with which they are provided by devout but misguided laymen. In Burma the young ones tend to go to the cinema despite the Precept, and of this Tibetan bhikkhus (or *gelongs* as the word is in their language), are also guilty. Sometimes they go off back to their homes to stay awhile with their families, the families whom they have renounced. And in recent years they have been busying themselves with politics.

How does a political life accord with the Buddha's Teaching ? The time spent dabbling in politics was allotted by Him to meditation and study. Worse still politics are not and never can be clean. Intrigue, diplomacy, deceit, lying, fanaticism, intolerance, are all part of its apparatus,—and a political murder is dubbed " assassination " to give it an air of slight respectability.

Can any bhikkhu, if challenged, honestly say the Buddha would have permitted His monks to meddle with politics ? Political life and the Almsman's life are poles apart and as immiscible as is oil with water. Those who advise their young monks thus, be they Theras or even Mahatheras, do their juniors a grave injury. Worse still they hamper the spread of the Dharma.

In India the movement started by Ambedkar was not Buddhism as he maintained, but a campaign for social reform under the name of Buddhism, and he has promulgated the idea that bhikkhus are for the purpose of social service. But his book *The Buddha and His Dharma*

is misnamed for he preaches non-Dharma as Dharma, even sweeping away the Four Aryan Truths as a later addition by scholar-monks, maintaining that the Buddha distinguished between killing for a good reason and purely wantonly, and saying that He did not ban the former and to cap it all he writes that the Dharma is a social system and that a man quite alone would not need it . . .

Hence the so-called New Buddhists or better named, Ambedkarites, surround bhikkhus aggressively and tell them what they should do and what they should not do and abuse them if they are not actively engaged in social work or preaching reform. The result is seen in the acts of violence they have committed, the rioting that has taken place in Nagpur and Jabulpur and other places. For Ambedkar entered on his new religion with hate in his heart and his followers are still nourishing and fanning the flames of hate in the uneducated masses they lead.

Thus in India a layman stated the move to detract bhikkhus from their proper calling and to lure them into the political field. In Ceylon the rot started within the Sangha itself. The excuse is that Buddhism is being persecuted by another religion, that it has inadequate government support; but when did

the Buddha ever say His Sangha should look for government support or cherish a grievance against any other religion whatsoever? Did He ever say monks should clamour for fair treatment? When He and His disciples were hooted and harried for seven days by the crowds He forbade any notice whatever being taken of it, and therefore the people lost interest for there is no fun in baiting someone who does not respond in anger. "Hate is not conquered by hate but by love,"—and a little psychology, as the Buddha showed. But where can love be found in politics unless it be self-love? And the self it is the object of everyone to annihilate.

Once again the cry must be repeated: The Sangha must look to itself, must examine itself critically in the light of the *Spirit* of the Vinaya (for the letter is in many places defunct and obsolete). Is any sacrifice too great for the Dharma? For any Buddhist it should not be.

The question of sectarianism also needs re-examining, hallowed as it is by custom. For what place have sects of social significance in the Buddha's Sangha. The great gulf between Mahayana and Hinayana, too, needs to be bridged. By the time Communism has finished with both indiscriminately the sorry remnant will have to unite to survive.

It was not an effete and luxury loving band of monks who clamoured for emendation of the discipline at Vaisali,¹ but a body of hard-pressed men whom the laity had given up feeding and who had to fall back on money to supply their own needs. The ten points were as a test case to discover whether it could be ever permissible to alter the Vinaya to meet changing circumstances. Then as now, those monks who had not met such circumstances, who were comfortable and well fed by the laity, threw out the case and the hard-pressed monks with it.

The situation exists again today. In many places the Vinaya cannot be kept. In many places where it can it is not, whether secretly or openly. Again a call goes out for its overhaul. In 1954 at the last Council the matter was raised and thrown out by the Burmese monks who knew nothing of changing conditions in the world outside.

Now with the Dharma in danger of its existence is there still to continue this self-righteous attitude of those who, while criticising others still, themselves, fail to live in the spirit of the Dharma? In the words of Lord Tennyson the English poet "Ring out the old, ring in the new, ring out the false, ring in the true."

1. (This matter is fully analysed in an as yet unpublished article on The Second Council of Vaisali. J.)

THE FIRST DISCOURSE OF THE LORD BUDDHA

By G. W. DAVID DE SILVA

THOUSANDS of aeons ago, Lord Deepankara Buddha, the fourth of the illustrious saviours adorning the present catalogue of twenty-eight Buddhas, was moving among the worldlings ministering to their spiritual needs. Among the thousands who followed His sublime Path of Emancipation, a genial being named Sumedha, who having grasped the illusory nature of the worldly "pleasures", lived a life of renunciation as an ascetic, a *tapasa*. Having faithfully and arduously followed the tenets of that Compassionate Lord, he practised various forms of meditation which enabled him to taste the bliss of Nirvana.

Great Beings possessing large and compassionate hearts, when gripped with an unassessable volume of

Maha-Karuna (Great Sympathy), seldom taste emancipatory bliss alone by themselves. And as the Master Himself did, he resolved to save untold millions who would be born to face suffering, by becoming a Buddha himself and taste the bliss of Nirvana along with all those who would be qualified for taste of such bliss at the time of his decreed appearance. One morning, as the Great Lord was wending His way with a company of disciples, this emancipated being laid himself down at His sacred feet and made the greatest Resolution a human and that a male alone could undertake. Using the faculty of "Para citta vijanana" (ability to read others' minds) He recognised the being and his super-human courage, and

addressing His disciples and those around, He prophesied that the personage thus lying was a distinguished being, a Bodhisat (a being seeking Buddhahood), who was undertaking a great resolution at His feet now, and that he would be a Buddha thousands of aeons later under the name of Gautama the fourth Buddha in the Maha-Bhadra Kalpa . . .

Selflessly abrogating—casting off—the opportunity he had won through undismayed perseverance in higher forms of meditation for the Extinction of Craving (Nirvana), he plunged into the frightfully long, tedious and sorrow-laden ocean of recurring existence and fashioned himself, to achieve his resolve for

thousands of aeons by constantly practising the ten great Paramitas:—Liberality; Virtuous Conduct; Renunciation; Wisdom; Energy; Forbearance; Truthfulness; Resolution; Sympathetic friendliness; Equanimity: . . . Nurtured in them for highest perfection, what magnanimity displayed, what selfless service rendered to all living, what selflessness displayed on all occasions and what unusual discomforts he endured placidly throughout the full regimes and interregnums (Buddhantara) of twenty-two Buddhas who appeared in the terrestrial sphere and saved thousands of crores of beings within that incalculable space of time, with numerous opportunities afforded to save himself? In him there never emerged the selfish idea of saving himself alone, while others faced eternal woe by amassing misery. His large heart was bleeding profusely for the millions that would be foundering shepherdless, meandering with gathering—on their own and through selfish encouragement of others—loads of evil proclivities—evil karma—thereby lengthening the Samsaric existence, at the instance and pleasure of designing individuals, chosen vassals, local (theistic) agents of man-created creators, which impelled him deeply to perfect the Paramitas by indulging in them incessantly for the necessary qualification for the appearance in that future remote age, when he himself would be a Buddha and save them.

* * *

That ponderous cycle of time, too gigantic and whirling to be grasped by any one for whatever purpose of calculation, rolled on slowly, and on the full-moon day of the month of Vaishakha (May) 2548 years ago Sumedha tapasa achieved his great ambition by attaining Enlightenment at Gaya in the Madhya-Desha in India, as Gautama Buddha. On that Vesak eve and the full night following, He was immersed in rigid and austere processes of meditation, too classical and incomprehensible for “non-stream-winners” to obtain even a bird’s-eye-view, let alone comprehend same, and discovered the most practical remedy, the panacea, that guaranteed the release of menaced flesh of all the thousand-fold manifestations of sorrow it is saturated in and heir to.

* * *

The balmy and soothing light-hearted comfort in unison with the serene peace that permeated the body of the Lord after the achievement of Enlightenment, defied

description in such unprecedented volume that a prospective narrator’s thoughts and words not only got lost with the individual on perceiving the subject seated in inspiring tranquility, but also felt his feet tottering beneath him in vanquished humility on realising, on comparative basis, the stark psychic poverty in him. The total extinction of all shades of craving and the complete annihilation of Anger and Ignorance manifested in a penetratingly softened and an attractively radiant physical body, the perception of which stifled the human orbit deserting one’s boasted mundane achievements . . . As a Bodhisat, he was in all births temperate, pure, firm, benevolent, earnest, conscientious, merciful, resolute, unselfish, calm and intrepid. In speech he was always sweet, polite, gentle, pleasant, agreeable, beneficial and dignified. His utterances were cogent, relavent and instructive. There is absolutely nothing extraordinary in the Compassionate One in possessing a radiant hue and a translucent body irradiated with the glorious victory, when the process of achieving same had been unstintedly put to practice and conducted himself in countless lives keeping strictly to the all-embracing moral code of ethics stated above.

* * *

Since the day of Victory, He spent seven weeks at various quiet spots in the vicinity in serene comfort, peace and lightness of body and mind. First week was spent in one posture experiencing the Bliss of Emancipation, “*Vimukthi Sukha*” at the Bodhi Tree at Gaya. In the nights of the seven days, He was in a state of concentration wherein in the first phase of the night, 6 p.m. to 10 p.m. He revised, thoroughly reflected, on the *Patticca Samuppada* (The Dependent Origination) in direct sequence (*anuloma*):—when this cause exists, this effect is; with the arising of this cause, this effect arises.

In the middle phase of the night from 10 p.m. to 2 a.m. He revised and thoroughly reflected on the Dependant Origination in its reverse order (*prathiloma*):—when this cause does not exist, this effect is not; with the cessation of this cause, this effect ceases.

In the last phase, 2 a.m. to 6 a.m. He reflected on both stages stated above in their direct and reverse order:—When this cause exists, this effect is; with the arising of this cause, this effect arises; when this

cause does not exist, this effect is not; with the cessation of this cause, this effect ceases.

The second week was spent in posture of reverential gaze at the Bodhi Tree with motionless eyes, in gratitude for the shelter proffered to Him in the night of Enlightenment. This is known as *Animisalochana* Pooja enacted in a very high moral sense, the subtlety of which can only be fathomed in psychic light. In this gracious act is embodied the quintessence of the intelligent practice of the ten Paramitas for aeons. It is from this gratitude, in turn, that we have commonly learnt to spare the tree that provides us shade.

The third week was spent in a process of meditative walk, up and down, on a promenade—*Ruwan Sakmana*—for the dual purpose of meditation and as a form of bodily exercise, near about the Tree. This process was indulged in, in His later life in the *Chankamanas* attached to the various monasteries dedicated to Him.

The fourth week was spent in meditation on the loftiness of the *Abhidhamma*, in a chamber in the vicinity of the Tree. As He was reflecting on the abtrusely correct order of that highly metaphysical branch of the Doctrine, the immense joy that generated within radiated out in the form of an aureola of six colours round His head. It is those six colours that are embodied in the Buddhist flag.

The fifth week was spent at the famous *Ajapala* banyan tree, presumably the one that was at the *Senani* village close by the dwelling place of *Sujatha*, who offered the historic milk food to the languished Bodhisat on the pre-Vesak morning, just before he set out to Gaya with the firm determination to gain Enlightenment. No special mention is made of the identity of the place. There, too, at the banyan tree seated down in one posture He enjoyed the Bliss of Emancipation. As He was emerging from that posture of concentration, a conceited Brahman approached the Lord and questioned:—“Venerable Gotama, in what respect does one become a Brahmin and what qualities go to make a Brahmin?”

In reply the Compassionate Lord uttered a paean of joy providing the answers.

“That Brahmin who has discarded evil, without conceit, (*huhunka*), free from defilements self-controlled, versed in knowledge,

who has led the Holy Life—rightly would call himself a Brahmin. For him there is no elition anywhere in this world.”

After spending seven days at the Ajapala tree he wended his way to a huge Midella tree where, too, He spent a week enjoying the Bliss of Emancipation . . . Now He was almost on His way facing Benares. An incessant rain accompanying dismal rain clouds, gloomy weather and cold winds prevailed for a week. A Naga King called Mucalinda made arrangements for the safe stay of Lord Buddha. After the seventh day as he stood before Him with hands in salutation, He uttered another paean of joy :—

“Happy is seclusion to him who is contended, to him who has heard the Truth, and to him who Sees ; happy is Goodwill in this world, and so is restraint towards all beings. Happy in this world is Non-attachment, the passing beyond Sense-desires. The suppression of the “I am” conceit, is indeed the highest happiness.”

On moving away from the Ajapala tree, He reached a large Rajayatana (kiripalu) tree, where too, He spent the seventh week in one posture of meditation enjoying the Bliss of Emancipation. For the being who is fed up with the abject misery of recurring woeful existence, and has taken up to intensive meditation having realised its beneficial virtues and stages of Liberation (Vimukthi), there is no greater external happiness and internal peace than being at it as often as possible.

It was at this place that he converted two merchants—the first two converts—Tapassu and Bhalluka. They approached the Lord reverentially and begged Him to accept flour and honey so that it may tend long for their well-being and happiness. He accepted same. The repast being over, they prostrated themselves at His feet and begged that they be accepted as lay disciples. He agreed and they took refuge in the Buddha and the Dhamma since the holy order of Bhikkhus was not in existence at the moment. As they were about to depart after the ceremony, they begged the Lord for an object of worship, whereupon the Lord passed His hand through His hair and gave a few to them. . . . As the days were passing in meditation, He perceived the stupendous, theoretical and abtruse nature of the Doctrine He realised with unshakable zeal, indomitable courage and penetra-

tive wisdom and at a certain stage, started to doubt whether full use of its proclamation would achieve the desired goal. . . . As He was pondering thus, He was feeling almost reluctant to proclaim the Doctrine as it was too profound, too abtruse, incomprehensible to the vast majority and profitless to those with lust, hatred and delusion. He was coursing Himself slowly to inaction, when Brahma Sahampathi, understanding the catastrophe that would befall on the world by not hearing the sublime Doctrine, beseeched the Lord to teach the Dhamma remarking :—

“In ancient times there arose in Magadha a dhamma, impure, evolved by the corrupted. . . . Open this Door to the Deathless. May they hear the Dhamma, understood by the Stainless ! Just as one standing on the summit of a rocky mountain would behold the people around, even so may the All-Seeing Wise One ascend this palace of Dhamma ! May the Sorrowless One look down upon the people, plunged in grief and overcome by birth and decay.

“Rise, O Hero, the Victor in Battle, the Caravan-Leader, the Debt-Free One, and wander in the world ! May the Blessed One propound the Dhamma ! There will be those who will understand the Doctrine !”

The pleading was persuasive and reasonable. Thrice did the celestial being entreat the Buddha to propagate the Dhamma. With His Buddha-vision, He surveyed the world, which He did not at the first instance, but only reflected on the abtruse and the profound nature of the Dhamma He realised. It now revealed the intellectual content of the human and other beings. He perceived beings of diverse intellectual capacity ; those with little or much dust in their eyes, with keen and dull intellect, with good and bad moral attainments, who were easy and difficult to be taught and also those who lived perceiving the dangers of evil and consequential future misery.

The Blessed One, therefore, acquiesced with the request and addressed Brahma Sahampathi :—

“Opened to them are the Doors to the Deathless (Amata). Let those who have ears send forth faith. Being aware of the weariness, O Brahma, I did not preach amongst men this glorious and excellent Dhamma.” The Brahma was delighted that his mission was a suc-

cess, and after saluting the Blessed One straightway disappeared.

Soon after the departure of Brahma Sahampathi, the first question that engaged the attention of Buddha was in respect of the First person to whom He should preach the Dhamma. He also desired for a person who would understand the Doctrine quickly. Such were the ideas that occurred to Him before He started the dissemination of the illustrious doctrine.

At first He thought of His old teacher Alara Kalama who taught Him six years back the various Jhanas extending to the Realm of Nothingness. But according to information divulged out by a deity to Him, that teacher had died a week back. On using His Divine Eye, He found the information to be correct. Then He thought of the other teacher Uddaka Ramaputra, who, the same deity informed, had died the previous evening. Buddha found that, too, to be correct. Then He thought of the five monks who had assisted Him during the years of self-mortification, and using His Divine Eye He found them residing at the Deer Park at Isipatana in Benares. He decided to proceed there and teach them His Glorious Doctrine. After staying six days at Uruwela He started for Benares.

Between Uruwela and Benares He met a wondering ascetic called Upaka who was greatly taken up with the handsome features and the hallowed gait of the Lord. He paused and enquired :—“Extremely controlled are your senses, friend ! Your complexion is pure and clean. On account whom have you renounced life, friend ? Who is your teacher ? Whose Doctrine do you follow ?”

The Lord replied :—

“All have I overcome, all do I know.

From all am I detached, all have I renounced.

Wholly absorbed am I in the destruction of craving (Arahantship).

Having comprehended all by myself whom shall I call my teacher ?

No teacher have I. An equal to me there is not.

In the world, together with gods, there is no rival to me.

Indeed an Arahant am I in this world.

An unsurpassed teacher am I. Alone am I the All-Enlightened. Cool and appeased am I.

To establish the wheel of Dhamma I go to the city of Kasi.

In this blind world I shall beat the drum of Deathlessness."

"Friend, so you declare yourself to be an Arahant, a Limitless Conqueror?" inquired Upaka ironically.

"Upaka, whoever who have been successful in the destruction of Defilements are conquerors like me. I have overcome all the evil conditions. Hence I am called a Jina, a Conqueror," replied the Lord.

"It may be so, friend!" remarked Upaka conceitedly, and nodding his head in a sarcastic manner left on his way.

First combustion! The Compassionate One was not disturbed by the sarcasm and disdain. He continued His journey in the same cool and composed demeanour.

It was the Esala (July) full-moon day 2548 years ago. Lord Buddha was slowly and steadily wending His way by stages to Benares. Much fatigue would not have been felt owing to the unusual gait and immersion in ardent resolution. By evening cool breezes wafted about refreshing Him, and in a short time He espied the Deer park at close range.

The five ascetics saw Him advancing towards them. Through a misguided notion that their former disciple, who left them much against their entreaties to stay back and follow further deep their course of emancipation, was coming back to them a disillusioned disciple, they decided not to pay Him any courtesies and hospitality save offering a

seat out of respect for His royal descent. Arousing of conceit in them diminished clear perception thus failing to observe the entirely different person possessing a noble countenance and cool demeanour advancing towards them. . . . But as He drew near His irresistible personality humbled them and in spite of their mutual decision to boycott Him, each was impulsed individually to receive Him and His accoutrement with due honour. After washing His feet and providing water for ablution, a seat was prepared for rest. Calmly and consciously He sat down. Still not knowing His august and unprecedented Attainment, they started to address Him as of old with the favourite word "avuso" (form of address to an equal), whereupon Lord Buddha advised them to refrain from using that word on Him now, as He was no longer their equal or junior, but an Accomplished Buddha. As the prejudiced monks refused to believe Him, He advised them for the second and the third time not to address Him such. Yet the conceited ascetics ignored His ascribed superior position.

The Blessed One then enquired, "Can you remember any occasion when I ever spoke to you in that manner?"

"Never, indeed, Lord!"

"Then know ye, that the Thathagatha is not craving for luxury, is ever striving—has not given up striving—and has not turned in to a life of abundance. An Exalted One, O Monks, is the Tathagatha: a Fully Enlightened

One is He. Give Ear, O Monks! Immortality has been attained. I shall instruct and teach the Dhamma. If you act according to my instructions, you will before long realize, by your own intuitive wisdom, and thereafter live attaining in this life itself, that supreme state of the Holy Life, for the sake of which sons of noble families rightly renounce the household for the homeless life . . ."

It now dawned on them that the words were very frank ones issued from a Holy Being and quite different from what they had heard from Him before. Though they were not occasioned to change their old views, the cultured beings were fully convinced of the Great Victory achieved by Him, for the very peaceful and emancipated conduct did clear slowly the little dust in their eyes and all agreed that He was competent to be their spiritual Guide.

Kondanna, Bhaddiya, Vappa, Mahanama and Assaji were those five monks who had the unique distinction after aeons of ages to hear a First Sermon of a New Buddha. "*Dhamma Cakkappavattana Sutta*" was the first discourse delivered to them, hearing which Kondanna, the eldest, attained Sotapatti, the first stage of sainthood. It was no mean attainment, for he was the wisest among the five. The other four attained that stage later. It was after hearing the *Anattalakkhana Sutta*, which deals with soullessness, that they all attained Arahantship, the final stage of Sainthood. Thus they were His first five disciples.

LETTERS TO THE EDITOR

BIRTH CONTROL

IT is well and good for Government to launch a campaign of birth control in this country with the purpose of bringing happiness to families that can ill-afford to bring up many children on their poor incomes. It is also part of a general plan to keep the population down for economic reasons, and is tied up with the questions of the production of food and of employment.

But the danger to Buddhists in this country does not seem to be appreciated by most of us. If the plan is enforced by law and made applicable to each and every one, it is well and good, but to allow a section of the people to flout it on grounds of conscience, is to launch a campaign of decimation of others. You get my point?

In another decade or two, the Buddhists will be a minority in this country. Even today their voice is hardly heard. How will it be then?

ALBERT PERERA.

Mount Lavinia.

29 D

THE passage of every day reminds us forcibly that the greatest harm to the Buddhists of this country was done by the Government of the day twelve years ago by introducing clause 29 D into the Constitution at the behest of the enemies of Buddhism.

What the marauding invaders from South India could not do, what the baby-sticking Portuguese could not do, what the cunning Dutch could not do, what the insidious British could not do, the step-fathers of our nation, our own people, did for us with one stroke of the pen. "To hell with the Buddhists. We want power." That was the slogan.

But for Sir Ivor Jennings who let the cat out of the bag we would never have known of this diabolical plot which succeeded.

EDWIN SENANAYAKE.

Maradana.

DEVA WORSHIP

I

YOU have done a great service to the Buddhists by encouraging your readers to express their views on Deva worships.

Is it not through fear that many a man and woman begin to pray in hours of travail? Is it not sometimes through greed and avarice?

While I can understand somebody doing the silliest thing in the hope of receiving relief in the case of serious illness, I do not know how some pray to win a sweep ticket or an election to a Council. The most amazing part of it is why God should give the Hospitals Sweep to A and deny it to B!

Even in the commission of crime people pray to God. And how God shields some evil-doers!

V. BUDDHADASA.

Kandy.

II

I DO not agree with most of your readers who decry prayer.

The other day I was on my way to the Races when suddenly the thought struck me that I should "tie a pandura" praying that I should win, and if my prayers came true I would offer a gold image to God. I did, and I also won the Treble.

Bopitiya.

HERCULES, M.

(Obviously you are a regular punter. And you also must be in the habit of asking for favours from God. Could you strike a balance sheet of the results of the answers to prayer and of prayers ignored?—Editor.)

BODHISATVA

WHAT'S all this bunkum about calling one particular person a Bodhisatva?

The late Mr. S. W. R. D. Bandaranaike would be turning in his grave, surprised at the stupidity of his colleagues who loud pedal the appellation Bodhisatva. Mr. Bandaranaike became a Buddhist by conviction, not as some of his traducers and enemies of Buddhism try to make out, for the sake of politics. His colleagues know no Buddhism; so parrot-like they call him Bodhisatva Bandaranaike. Do not these stupid know that everybody who aspires to be a Buddha is a Bodhisatva, and every Buddhist—even the political hypocrites and humbugs—aspire to be a Buddha; everyone of them is a Bodhisatva. So why this nonsense? Whom are these knaves hoping to fool?

Panadura.

W. BODHISATVA.

WHO KILLED BODHISATVA?

THIS question has now in Ceylon replaced the age-long "Who Killed Cockrobin?"

Meanwhile sleepy Horogolle has become an attractive townlet, buzzing with Buddhists accustomed to Hindu customs. No doubt soon there will be a Kapurala appropriately attired, chanting mantras and doling out "holy-ash" to those praying for jobs, husbands, wives, membership in Parliament, ministerial office up to the highest, and even trysts. Coconuts will be split on a rock and other hitherto popular prayer centres will take second place unless a more resourceful woman representative is discovered to function as the local agent of God.

ALBERT KALUKAPUARACHI.

Veyangoda.

NOTICE TO CORRESPONDENTS

W. P. J.—You are too personal. We have dealt with him sufficiently.

A. S. E.—We do not think he will try it again.

D. B. Jayasinghe—Received too late. See next issue.

J. Samarajeeva—See next issue.

Miss G.—Received too late for last issue. It is stale now and the subject has been overdone in numerous quarters.

VESAK NUMBER, 1960

ARTICLES FOR THE VESAK NUMBER, 1960, WILL BE RECEIVED UNTIL THE END OF JANUARY. THEY SHOULD NOT EXCEED 2,500 WORDS EACH, AND THEY SHOULD NOT BE CARBON COPIES OF ARTICLES SENT TO OTHER PUBLICATIONS. AS FAR AS POSSIBLE TYPE YOUR "COPY" DOUBLE SPACE, AND PLEASE, WHETHER TYPE-WRITTEN OR HAND-WRITTEN, USE ONE SIDE OF THE PAPER ONLY.

COLOMBO Y. M. B. A. NEWS

AMERICA-CEYLON SCHOLARSHIPS

TWO America-Ceylon Scholarships, each worth Rs. 150/- a year endowed by Dr. Buddhadasa P. Kirthisinghe of Park West Village, 784, Columbus Ave., New York City 25, have been awarded to Miss Daisy Seneviratne (19 years) and Master C. W. Punyapperuma (18 years), both of Dehiwela Central College. The selections were made by the Y.M.B.A.

These scholarships, restricted to needy Buddhist children in the Wellawatte, Dehiwala and Galkissa areas, are to help them to further American-Asian goodwill and to foster better understanding between the Americans and the Ceylonese.

SANGHA-LAITY RELATIONS

EIGHT Buddhist associations in Colombo met at the Y.M.B.A. Hall on November 10 to organise a series of Pinkam. The main objective of the programme is to foster better relations between the Sangha and the laity, which have become strained since the assassination of Prime Minister Bandaranaike.

The President of the Y.M.B.A., Mr. H. W. Amarasuriya, occupied the chair.

A sub-committee for the purpose was formed, consisting of the representatives of the All-Ceylon Women's Buddhist Association, Mallika Home for the Aged, Lanka Vipassana Bhavana Samitiya, Banks Asoka Society, General Hospital Buddhist Association, German Dharmaduta Sabha, Galkissa, Dharmaraja Samitiya, Kollupitiya, and the Colombo Y.M.B.A.

FORT BUILDING FUND

The following contributions are acknowledged:—

Mrs. S. P. Wijewickreme Rs. 500; Mr. Clarence Amerasinghe Rs. 5,000; Mr. F. Ratnasara Rs. 25; M/s. Wijesiri Stores Rs. 37.15; Ceylon Cold Stores Ltd., Rs. 550; Mr. H. W. Amarasuriya Rs. 1,000; Mr. T. J. Pieris Rs. 100.

NEW MEMBERS

2.11.59: A. G. Hinniappuhamy (Life Member), 8, Sagara Road, Colombo; Jayatissa Abeywickreme, Bartleet & Co., Ltd., P. O. Box 9, Colombo; Asoka Jayatilleke, Sub-Post Office, Dematagoda, Colombo 9.

16.11.59: Mr. Bertie Galahitiyawa, 421, Bullers, Road, Colombo 7; Mr. T. B. Wickremasinghe, 120, Wattagedara, Bowela, Kandy.

A FLAG Day in aid of the Fort Branch Building Fund will be held throughout the Island on the Saturday preceding Vesak Full Moon, 1960. The Committee in charge of the arrangements comprise: Mr. V. S. Nanayakkara, Mr. M. P. Amarasuriya, Mr. Ananda E. de Silva, Dr. A. D. P. Jayatilaka, Mr. D. L. Dissanayake, Mr. P. H. J. Wijesekere, Mr. L. R. Goonetilleke, Mr. D. C. Sri Dillimuñi, Mr. D. G. Edwin de Silva, Mr. N. J. Liyanasuriya, Mr. G. R. Wickremaratne, Mr. J. D. Ariyasinghe, Mr. David Silva, Mr. G. D. H. Wickremesinghe, Mr. D. S. D. Samarasekera, Mr. D. S. Abeyasinghe, Mrs. Thomas Amarasuriya, Mrs. H. Jinadasa, Mr. W. A. Boteju.

පදන තරඟ

අප සංගමය විසින් නොවැම්බර මස 21 වැනි සෙනසුරුද සවස පැවැත්වූ 1959 සිංහල පදන ගායනා අවසාන තරඟ ප්‍රතිඵල පහත දැක්වේ:—

කණ්ණික ගැහැණු. 1. නාලතිස්සා දේවෙන්ද්‍ර, වෛශාඛා විද්‍යාලය, වැල්ල වත්ත; 2. ඊ. ඩී. සිලින් නෝනා, ශ්‍රී විජය විද්‍යාලය, බුළුගහගොඩ, ගණේ මුල්ල; 3. ආර්. මානේල් ජයසූරිය, (සිරි ධම්මාරාම සුවරිතවර්ධන ධම් පාස ශාලාව, නුගේගොඩ.

කණ්ණික පිරිමි. 1. ඩී. ඩී. ප්‍රේම රත්න, ශ්‍රී විජය විද්‍යාලය, බුළුගහගොඩ, ගණේමුල්ල; 2. මහේන්ද්‍ර පලිගක්කාර, ආනන්ද මහා විද්‍යාලය, කොළඹ; 3. කේ. එන්. නිමලසිරි, නාලන්ද මහා විද්‍යාලය, කොළඹ.

ජ්‍යෙෂ්ඨ ගැහැණු. 1. ඩී. ඩී. සී. සෝමාවතී, ශ්‍රී විජය විද්‍යාලය, බුළුගහගොඩ, ගණේමුල්ල; 2. අයි. ශාන්ති ජයසූරිය, සිරි ධම්මාරාම සුවරිත වර්ධන දහම් පාසල, නුගේගොඩ; 3. සෝමා ඒ. ජයතුංග, ශ්‍රී සම්බුධ ශාසනාරක්ෂක දහම් පාසල, මිනොට්මුල්ල.

ජ්‍යෙෂ්ඨ පිරිමි. 1. ඇස්. ලියනගේ, නාලන්ද මහා විද්‍යාලය, කොළඹ; 2. ජේ. ඩී. ඩත්ත, ගංගොඩවිල ඉංග්‍රීසි අධ්‍යාපනායතනය, නුගේගොඩ; 3. ඩබ්ලිව්. ඩී. ආනන්ද පෙරේරා, ධම් පරායණ ඉරුදින දහම් පාසල, ජේතවන මාවත, කොළඹ.

තරඟය විනිශ්චය කළේ නියෝජ්‍ය අධ්‍යාපනාධ්‍යක්ෂක ඊ. එච්. ද අල්විස්, ආචාර්ය ඩබ්ලිව්. ඇස්. කරුණාරත්න, ආචාර්ය විශාඛා ගුණතිලක මැතිණිය ද විසිනි. එතුමිය විසින්ම තැඹි බේද දෙන ලදී.

ආර්. සේමගේ මහතා ලබන තරඟයට රං පදක්කමක් දෙන බව ද කිය.

දෙසැම්බර් මාසයේ ධර්ම දේශනා.

ඉරු දිනයන්හි උදේ 9 සිට 10 දක්වා තරුණ බොධි සමිති ශාලාවේ දී මෙම ධම් දේශනා පවත්වනු ලැබේ.

6 වැනි ඉරු දින ගරු ධර්මදාසේ පඤ්ඤාලොක හිමිපාණේ,

13 වැනි ඉරු දින ගරු පණ්ඩිත වෙඩරුවේ අනෝ මදස්සි හිමි පාණේ,

20 වැනි ඉරු දින ගරු කරපුටුගල ධම්මවංශ නායක හිමිපාණේ,

27 වැනි ඉරු දින ගරු කොට්ඨේනේ ජිනාලංකාර හිමිපාණේ.

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